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AMERICAN SUNDAY-SCHOOL UNION.

To the People of the United States,—

In calling the attention of their brethren and fellow citizens to the character and claims of the American Sunday-School Union, the Managers do not forget the character and claims of kindred institutions. And especially do we remember with the kindest sympathies, our fellow labourers in the Sunday-School cause, who, though not with us in measures and forms, are with us, we trust, in prayers and efforts, for the advancement of the Redeemer's glory.

While we would not attach undue importance to the particular Institution whose concerns we are appointed to manage, or manage, or to its operations,—we feel justified in asking of all candid and reflecting men, a patient hearing of its claims to support; and a fair decision upon them; whether those who hear and decide, are for us or against us.

Our institution, as it is well known, began its operations in May, 1824. During the five years, our schools have increased from SEVEN HUNDRED, TO SIX THOUSAND; teachers, from SEVEN THOUSAND THREE HUNDRED, TO FIFTY-THREE THOUSAND; and pupils, from FIFTY THOUSAND, TO THREE HUNDRED AND FIFTY THOUSAND.

We have published more than *one hundred volumes* of books, suitable for Sunday-school or parish libraries, exclusive of all our periodicals, and of the vast variety of children's books and tracts, (unbound)—hymn-books, catechisms, manuals, and other books of instruction; pamphlets on Sunday school subjects, cards and tickets, infant-school sheets or lessons, and reward books, &c.; and in short, whatever pertains to the ordinary *apparatus* of a Sunday-school. And we are able, at this moment, to furnish a complete library, composed exclusively of books published by this Society; which shall contain at least 120 volumes, and make an aggregate of more than 20,000 pages of reading matter.

Although there may be deficiencies in these publications, there is still sufficient evidence (and we bless God for furnishing it) that the schools have been indebted to them for much of their character, influence, interest, and usefulness, and thus have been the means of the conversion of many teachers and children connected with the schools, and of many other persons who were entirely disconnected.

The funds of the Society are vested in their store and offices, stock—including books, paper, stereotype plates, &c. and in their debts from auxiliaries and others.

The Society pays an individual for editing its publications, including the "American Sunday-School Magazine," which is a journal of religious and moral education, devoted exclusively to teachers and those who have the care of children. It also pays one individual for conducting its voluminous correspondence, and the general superintendence of its business concerns. It also pays for suitable assistance in the department of sales and purchases, including a competent number of clerks for the transaction of its business.

There is a general agent employed, whose business it is to travel abroad, and make known the wants and plans of the Society, and obtain funds for its support; and at the present time, six special agents (clergymen and laymen) are employed, whose duties are similar in kind to those of the general agent, but limited and specific.

There are also ten missionaries under pay, and thirteen who render gratuitous services; these are engaged to visit places where their services are desired, or are likely to be acceptable, and who, though authorized to receive contributions, are instructed to make it their chief design to inform, awaken, and encourage others, on the subject of Sunday-schools.

It is not amiss to add, that the services of our sixty thousand teachers, are gratuitous. What they are worth to the country, it is not our purpose to prove, nor our province to judge.

The services of all the managers are gratuitous; and these occupy about thirty evenings in the year. The services of the committees are gratuitous, and are rendered by gentlemen in active business, many of whom, in some form or other, devote nearly every evening of the year, except Saturday and Sunday evenings, to the concerns of the Society.

The services of the treasurer are also gratuitous; and it is unnecessary to estimate their value.

The peculiar situation of the Society, as it respects its business facilities, exposes it only to those difficulties, which our auxiliaries can easily prevent by prompt payments. From them, we have only to ask a punctual fulfilment of their obligations; while we look to the Christian community at large, for liberal gifts, diligent labours, and fervent prayers in our behalf.

We shall not define by measures and bounds, the field which the AMERICAN SUNDAY-SCHOOL UNION is yet to occupy. While the whole land is before us, we may surely dwell in peace; for if others take the left hand, then we will go to the right, and if they depart to the right hand, then we will go to the left. There shall be no strife between us, for we are brethren, and the desire of our heart is, that every part of the land may be possessed by Sunday-schools, and that God may be glorified, and souls saved.

Nor shall we speak of the facilities and advantages (if any) which may attend the peculiar organization and principles of our Society. We desire to show what is to be done, and by what means; leaving it to our auxiliaries and friends to determine what share we shall have in the good work.

The state of Society in this country, is not what it should be. Whether it is not better than in any other country, is not the question; but whether it can be improved;—and on this point, we have not a doubt. A very distinguished editor of a public journal, has argued against temperance societies, because we are already more temperate, as a people, than are the people of any other country. This might be correct reasoning, were it first proved, that a certain number of drunkards is required by the constitution of human society. But the history of the efforts of the friends of temperance, will already show, that we were rearing more druukards, and consuming more ardent spirit, than could be necessary to sustain our national character, or secure our national existence.

Disobedience to parents, idleness, profaneness, and Sabbath-breaking, can be checked as easily as intemperance, if the effort is made at the right time, and in the right way. The right time is the earliest. The earliest influence should be the most salutary that can be exerted. Infant and Sunday-schools are established to impart this salutary influence, as early as the understanding and heart are susceptible of it, or as early as the subject of it can be brought within its reach.

So far, the success of the experiment has been complete; and the evidence on which we rest the result, is altogether conclusive. Those who have been acquainted with the operations of *Sunday-schools*, for the last fifteen or twenty years, have seen the principles which were inculcated, and the characters which were formed in a Sunday-school, tried and proved in the busy pursuits, the responsible trusts, and the diversified relations of life. They have seen what sort of fathers and mothers, brothers and sisters, neighbours and citizens—Sunday-school children make: and their testimony is uniformly favourable.

The case is yet to be adduced, in which faithful Sunday-school instruction, continued for a suitable time, and not counteracted by extraordinary circumstances—has not improved the character, enlightened the mind, and enlarged the views of the pupil. And this result cannot but be desired by every intelligent and sober citizen.

If parents were universally obeyed, and the Sabbath regarded, intemperance and crime would be so far diminished, as scarcely to require a place among the subjects of legislation. These considerations will have weight with those, who may be indifferent, on other grounds, to the religious education of the young.

The enemies of the cross of Christ, ask that children's minds may be left free on the subject of religion, till they are old enough to read, and examine, and judge for themselves. To teach them this or that particular system of faith, while their understanding is immature, is to prejudice their minds, and trammel their inquiries after truth. Let them be left to themselves, until (though they *say* it not) the strong man armed, has gained full possession of his palace.

The friends of Sunday-schools, stand on opposite ground; and every principle and feature of their system, contemplates the early and complete possession of the heart and understanding of the child, by the plain doctrines, and pure precepts of the Bible. And it should be our first and constant endeavour, to guard them against those corrupt and corrupting opinions in religion and morality, which there were, perhaps, never more shameless and systematical endeavours to propagate and defend.

Thus, then, the case stands. To save a generation from popular infidelity and error—to train up all the children of the people, in the knowledge and fear of God, and in the practice of those Christian virtues that adorn and exalt the character in every relation of life,—is the general design of American Sunday-schools. To establish or revive these schools, and to obtain means for their improvement and increase, is the business of our missionaries and agents; and to unite schools, teachers, managers, and friends, in one grand system of measures for the universal establishment and complete influence of them, is the purpose of the *American Sunday-School Union.*

In conclusion—we feel bound to protest, (and we do with all the solemnity which the prospect of the judgment day imposes,) that the managers of the American Sunday-School Union, among whom are members of all the principal religious denominations of the country, have no wish, desire, or design, that any one, two, or three denominations of Christians should predominate; or that religion or its institutions should, in any form or measure, interfere with civil government and laws; but that on the contrary they should esteem such predominance and interference as in every way to be deprecated and shunned.

That the religion of the gospel, is the only foundation of *national*, as well as of *personal* morality, was a settled maxim with him, whose opinion *once* had weight in the minds of the people of America. We are willing to adopt WASHINGTON'S views on this subject; and while we desire that religion should keep her place in the hearts of men, shedding her pure and blessed influence over all their domestic and social relations, and persuading the people to lead quiet and peaceable lives, in all godliness and honesty—still, we would remonstrate with earnestness, against every measure that shall obviously tend to diminish, and ultimately to destroy the influence of gospel precepts and institutions: for thus will be sapped and destroyed what our beloved WASHINGTON esteemed the foundation of all that is valuable in our civil relations.

Our heart's desire and prayer to God is, that his word may have free course, run, and be glorified—and that the religion of JESUS CHRIST, pure and undefiled, may universally prevail.

REMARKS OF MR. FRELINGHUYSEN.

At the recent meeting of the Sunday-School Union in Philadelphia, Hon. Theodore Frelinghuysen, member of the senate of the United States, from New-Jersey, offered the following resolution:

"*Resolved*—That the claims of the American Sunday-School Union, are commensurate with the best hopes of patriotism; and that its present wants should be generously and promptly supplied by a free and Christian people"—and accompanied it with the following remarks:—

Nothing could induce a stranger to obtrude his remarks upon this respected assembly, but the deep interest I cherish towards the great object, which this evening is presented to our regards.

The commencement and progress of the American Sunday-School Union, affords matter for grateful reflection to every christian and patriot.

But a short time since, it was a feeble, unpretending association; attracting to itself but little of public consideration; sustained by the prayers and efforts of a few faithful friends: now it begins to fill a space large and momentous as a nation's welfare: then it was as a handful of corn on the top of the mountains; but since, it has taken root, shot forth its branches, and the fruit thereof shakes like the cedars of Lebanon.

No object of philanthropy appeals so powerfully as this to our patriotism. We are emphatically a *free* people—it is not a vain boast, Sir;—we are as free as the air of our mountains; let us rejoice with trembling; there are fearful responsibilities resulting from this signal blessing.

We are so free, sir, that nothing can control us but public sentiment; moral causes alone, are adequate to the exigencies of our government. Laws, and courts and prisons, will oppose a feeble barrier, against the current of opinion.

And our dangers, are augmented by the unquenchable spirit of enquiry, engendered by the nature of our constitution; as an Irish barrister, once eloquently said, "The soul here walks abroad in her own majesty;" there is nothing to repress or obstruct the most expanded exercise of all her powers.

And if we do not provide a wholesome aliment for this thirst after knowledge, it will riot in the fields of licentiousness; unless you give it angels' food, it will feed on the *husks* of corruption.

Well may we rejoice, therefore, that by the blessing of God, this institution has attained to such a measure of influence, and secures so extensive a patronage through the land. It is an engine of good, that deserves our highest regard; it meets our population at the threshhold of being; and before vice has confirmed its habits, while the heart is tender, and sensitive to any impression; it implants the seeds of good principles; it inculcates lessons of morality, drawn from the purest sources; before the ideas begin to shoot, it directs them towards God and Heaven; before the character is formed, it moulds it according to the fashion of piety and virtue; and thus raises around the young, the securest barriers to protect them from the assaults of the great deceiver; furnishes them with the best rules of life and duty; and trains up a generation to fear God, and to love their country.

The blessings of the Sunday-school reach beyond the hopes of patriotism; they keep pace with the ages of eternity; they form the souls for endless progression in happiness.

It is only in the heartless systems of deluded infidelity, that the idea was ever cherished, that Religion is suited only to the soberness of age, and becomes not the simplicity and tenderness of childhood. Every christian knows it to be false. I appeal to all such, ask if now they cannot recal some early counsel, the admonitions that was as a nail fastened in a sure of a pious mother, or some faithful friend, place. It made an impression, often forgotten; sometimes quenched in the sins and follies of succeeding years; but often like a faithful monitor it would revive, interpose between the soul and those dangers which beset it, and prove at last effectual to its recovery.

The great, and what should be the prevailing inducement to patronise the American Sunday-school Union, is the fact, that all the instructions it communicates to our youth, are drawn directly from the Bible; they come from the God of truth, and we therefore are encouraged to hope for the best results. Every system must sooner or later sink, that excludes the influence of divine truth. The page of history in melancholy memorials brings the proof of it, in the downfall of the ancient republics; and when in the dark hour of the French revolution, the foundations of social order dashed against each other, in terrible convulsion, a voice echoed from the graves of her butchered children; "We defied the God of the Bible, and here on the plains of our bleeding country, read the monitory lesson; we have sown the wind, and now we must reap the whirlwind."

Let us then press the Bible to our hearts as the best hope of our country, and the only sure basis of her liberties. The spirit which it breathes, is that of purest freedom. The Saviour's golden rule alone, mild in its prevailing influence, prostrates the temples of oppression in every land.

The tyrant has nothing so much to fear, as this blessed volume He has more reason to dread it, than legions of armed men: for power can repel force by force; but the redeeming, disenthralling spirit of the Bible awakens a living principle of equal right, that will burst the chains of the oppressor, and elevate communities of men, to the dignity of temperate, rational and christian liberty. Hence is derived the hope of the philanthropist for the enslaved of every clime and color. Every ray of gospel light, that breaks through the gloom of ages, is a monition to the thrones of moral and political misrule, that the hour of their downfall is on its way. Let us then, as American citizens and christians, arise to the duties and anticipations of this consummation of hope. Let us then, with the Bible in our hands, urge on the education of the generation, that is soon to succeed us in the cares and duties of citizens and men. This is an interesting era in the history of man. These United States have been set for a great example to the nations. Our history has turned a new leaf in the system of political philosophy. It has confounded the vain predictions with which the proud statesmen of the old world, ventured with so much confidence to assail our struggling hopes. If we would confirm these hopes, we must, in these primary schools, lead our children to know their rights, duly to feel their obligations, and appreciate their privileges.

The man who looks to God for his duty; who regards the impartial decisions of the great day, and its solemn retributions; who feels that he is an immortal being,—can never be a willing slave, nor an unfaithful citizen. The materials for bondage as well as for rebellion—for the meanness of despotism and the violence of anarchy—are to be found alone among the disciples of ignorance and infidelity. There is no page of the Bible, that countenances the one; nor a word of it that does not condemn the other.—For these reasons, I submit the resolution which I have had the honor to read, for the adoption of this meeting.

LOUISVILLE TRACT SOCIETY.

Annual meeting of the Louisville Auxiliary Tract Society, held at the Presbyterian Church, on Monday evening, March 29, 1830.

REPORT.

The Managers of the Louisvile Auxiliary Tract Society, in presenting their Annual Report to the Society, would with grateful emotions of heart, return thanks to the great head of the Church, for his divine support, vouchsafed to them during the past year. Whilst time has swept off from the stage of action, many of our race during his progress since we last met as a society, God, in his guardian providence, has preserved our lives. His gracious purpose in lengthening out the line of our existence is not a matter of any doubt or uncertainty. His will in reference to us all, is that we diligently occupy till he come, the great field, so replete with subjects of christian enterprise, which is spread before us.

The Tract cause occupies an interesting portion of this field. It has many laborers, who zealously cultivate the ground assigned them—yet much waste land remains to be possessed. Your board of managers have nothing upon which to expatiate with great satisfaction, in reference to their own limited efforts. During the past year, something has been effected, though considering what might have been done, it is but little in view of the greatness, extent and utility of the work.

That truth is to be sown in light, there can be no question, and we feel assured, it is by confluent radiance of the rays which emenate from Bible and Tract Societies, Missionary efforts and Sabbath Schools, that the light of life is to have free course, and be glorified in the salvation of men. The spirit which originated, and now sustains these kindred efforts to extend the salvation of Christ, is the same. The object in view is identical, and the persons interested in their success, are of congenial soul, and of kindred fellowship.—The Tract Society, though of comparatively humble pretensions, is a powerful engine, wielded by the spirit of God, for the moral renovation of the alienated and depraved heart of man. Its influence, like the dew of Hermon, descends in small and gentle drops, upon the thirsty soil—its agency, though apparently feeble, from the smallness of its weapons of warfare, is in its unity, mighty through God, to the pulling down of the strong holds of sin. In contemplating the mighty mass of efficient power which results from the wide spread agency of Tracts in our country, we are filled with joy, and whilst we muse upon it, the fire of hope is kindled within us, for the rapid coming of that bright and auspicious morning, when the Sun of righteousness shall shed his restoring light and warmth over the wintry desolations of our globe. But whilst rejoicing in an elevated anticipation of approaching events, our views must never be diverted from the past and the present. To this call of duty, we feel bound to listen, and therefore lay before the society the following short account of our transactions during the past year. In August last every family was supplied with a Tract. The number distributed was *one thousand and twenty-two.*

The plan adopted and acted on in the distribution of the Tracts, was derived from the suggestions of the New-York City Society's circular letter. It was that of appointing five superintendents, one for each ward in the City; each superintendent obtained such distributors as he could to assist him in the distribution of the Tracts in his respective ward.—There was not a sufficient supply of any one Tract to enable us to go on the entire plan of the New-York Tract Society. The second attempt of distribution was therefore deferred until we obtained an ample supply from New York, so as to permit us to place in every family in the City the same Tract, that no imputation of invidious personalities should rest on giving a Tract to any.

The sum of $28 66 cents was collected by the distributors. The Rev. Mr. Eastman, Agent of the Parent Society, was with us in last January, when he addressed, at the request of the Managers, the congregation of the Presbyterian Church, and obtained a subscription of $68 75, to discharge the debts of the society. From our branches we have had no recent reports. The Bedford county, Ind. Tract Society was lately received.

The subjoined report of the Treasurer will show the financial operations of the Board during the present year.

Amount of funds on hand at the last annual meeting, 30th March, 1829,		$208 27
Amount received in sundry ways during the present year,		423 94
		$632 21
Cash remitted to the American Tract Society in payment of Tracts	$471 50	
Do. to Cincinnati Tract Depository for Tracts	43 35	
Do. sundry other purposes,	47 99 3-4	
Bal. on hand this day,	99 56 1-4	632 21
Amount of Tracts in the Depository at the last anniversary,	pages	269,157
Received into the Depository during the year,		639,100
		370,957
Delivered from the Depository during the year to Auxiliary Tract Societies,		132,195
For gratuitous Distribution,		18,938
For sundry purposes,		127,190—278,323
Remaining in the Depository March 29th, 1830,		361,634

The above Report was unanimously accepted, and ordered to be published in the Western Luminary at Lexington, the Pandect at Cincinnati, and the Louisville papers.

The following were elected Officers for the ensuing year:

Dr. J. P. HARRISON, *President.*
S. DICKINSON, 1st *Vice-President.*
Dr. MILES, 2d *Vice-President.*
W. S. VERNON, 3d *Vice-President.*

DIRECTORS.

S. Caseday,	*W. W. Laws,*
P. M. M'Farland	*J. Reinhard,*
M. D. Averill,	*D. Wurts,*
A. Bayless,	*M. Day,*

William Mix, Secretary.
Heath J. Miller, Secretary.

The following Report from the Bardstown Female Tract Society, was by motion, unanimously ordered to be printed.

At an annual meeting of the Bardstown Female Tract Society, held the 27th of March, 1830, the following report was read and received, viz:

Having again assembled to commemorate the anniversary of our Society, we offer the following as our report. Although

this institution is almost in its infancy, we are gratified to see it patronised and countenanced by the populace as much as it is. Few were its supporters and limited its influence, when it commenced its dawn upon the world; but like the kingdom of the Redeemer, time has enhanced its value and added strength to its weakness. Persecution has but brightened its glory, and opposition but proved its pathway to celebrity and religious influence. Human conception is too limited to ascertain the exact quantum of benefit already derived from our institution. But the anticipations of its patrons are flattering from the zeal manifested on the part of its members, together with the promise of the Almighty to prosper all institutions founded upon divine grace and economy. From the prospects now before us, we are justified in saying, that the expiration of the ensuing year will afford testimony sufficient to convince the most incredulous, that the efforts made both by members and officers, are neither limited nor spent in vain.

ELIZA GRAYSON, *Sec'y.*

Meeting then adjourned, to meet the 2d Wednesday in April, in this house.

HEATH J. MILLER, *Sec'y.*

THE BIBLE IN THE WEST.

CONVERSION OF A ROMAN CATHOLIC LADY.

An agent of the American Bible Society, in one of our Western States, recently met with a young lady who had been rigidly educated in the Roman Catholic faith, but had been induced by the perusal of the Bible alone to renounce her errors, and to become a truly pious Christian. In a letter to the Secretary of the American Bible Society, he relates the following particulars: [*N. Y. Obs.*

She was early intended for the convent; but while she was yet young, her father determined on removing from Ireland to this country, and at her own earnest entreaties, brought her with him. Her father is a very wicked man, but bigotedly attached to the forms and ceremonies of his church, and she was trained up to believe that there was salvation in no other. To these sentiments she continued firmly attached until about two years ago, when she was arrested and brought to the knowledge of the truth, in the following manner: A little boy, from one of the nieghbors, had carelessly dropped a part of the New Testament, while at play in the house; this met her eye, she commenced reading, became interested, and concealing it from the rest of the family, for fear of the displeasure of her father, she took opportunities to read it through. The Scriptures, "without note or comment," she had never before seen, or at best, never read, and considered it a sin to do so. But in reading this small portion of the word of God, she became convinced that the sentiments in which she had been educated, and the religion which she had embraced, would not answer in the last great day. She had been "alive without the law, but when the commandment came," she found that she was "dead in trespasses and sins." Through the instrumentality of his "quick and powerful word," the Spirit "convinced her of sin, of righteousness, and of a judgment to come." For a long time she was in great distress and anxiety of mind, in regard to her soul's salvation; but knowing her father's disposition, and the sentiments of the rest of the family, she was afraid to let her feeling be known to any one. In this situation she continued for several months, with no friend to whom she dared communicate her distress, with no book that she could read for instruction, with nothing but that small portion of the Testament, which had so providentially fallen into her hands, to guide her. This she read, with many tears, over and over again. At length she experienced, as she trusts, the pardoning love of God, through a crucified Saviour; and found that same portion of God's word, which had been as "barbed arrows" to her soul, as so many "leaves from the tree of life, for the healing" of her wounded spirit.

She continued, for several months longer, to keep her feelings to herself. At length a revival commenced in the place, and a large number came forward, on two different sacramental occasions, and united themselves to the Gospel of God. A third meeting of the kind was appointed. During this time, she had, unknown to her father, attended several meetings, and felt an ardent desire to make a public profession of her attachment to the Lord Jesus Christ. Prompted by this feeling, she at length ventured to make known her situation to a Christian neighbor, and requested him to send for a minister, who might converse with, and advise her. It was at this time that I became acquainted with her. Her situation was found to be a difficult one. On the one hand, she believed it to be her duty, and esteemed it an inestimable privilege, to come forward with the people of God, and make an open profession of her faith in Christ. On the other hand, she expected that as soon as her father should hear of it, he would immediately banish her from his house; and she feared he would be so enraged as to take her life. She was a young *lady*—no friend or acquaintance to whom she could go; if she was a young *man*, she could do any way; but as it was, she knew not what to do, nor where to go; besides she expected it would be the means of destroying the peace and happiness of her father's family. Never will the feelings be forgotten that were excited in hearing her own affecting statement of her situation. I had never before thought it possible for an individual, in this land of freedom, to be placed in circumstances so trying.

A great many questions were addressed to her, particularly upon those points on which it was expected she would have retained errors from the bias of education; but her views were found to be remarkably correct, although she had no one to instruct her; no books but Catholic ones to read, except that small portion of the New Testament which had fallen into her hands, and the teachings of that Spirit which has indicted the word. In regard to making a public profession of religion, at that time, she was advised to seek direction at the throne of Grace, and act much according to her own convictions of duty; that, if she would prefer waiting until spring, to see if Divine Providence did not open some door for her, it might, perhaps, be best for her to do so. This appeared, at the time, to be a relief to her mind. Her case was made the subject of prayer by the few who had become acquainted with her situation, that she might be directed in the path of duty and that the "Lord would cause the wrath of man to praise him, and the remainder restrain." But on Monday, of the sacramental season which followed, she came to the minister of the church and expressed a desire to join the church at that time; declared her willingness to cast herself upon the Lord, and meet whatever trials the Lord might see best to lay upon her; she said she might not live till spring, and that she had gone against the convictions of her own conscience too long already. She was accordingly received into the church, and still continues a consistent member of the same. A Bible was obtained from the Bible Society in the place, and presented to her, with many prayers that He who had commenced a good work in her, through the instrumentality of his word, would continue to "sanctify her through his truth." She received it with tears of gratitude, but remarked, she should be obliged to keep it from the knowledge of her father. In the last great day, it is believed, she will be found another evidence in addition to the numerous ones that have gone before, of the truth of that declaration of our Saviour, "the words that I speak unto you they are spirit and they are life."

COMMUNICATION.

For the Western Luminary.

Mr. Editor—You, of course, will judge whether or not the following remarks are likely to be read with interest or profit—or read at all—by any but the printer and author. They are the hasty production of a country pedagogue—who is too much engaged in the useful (if not exalted) avocation of teaching *young ideas how to shoot*—to be much afflicted with the present *rabies* for scribbling. If his "slight touch" should suggest to any the fable of the gnat on the ox's horn, he cares not. "Thrice is he armed" who goes forth in the cause of virtue, to aim a blow at gigantic vice.

BYRON.

A stanzas of poetry, commencing—

"Within this awful volume lies"

"The mystery of mysteries—&c."

going the rounds of the newspapers—is attributed to Lord Byron, and said to have been written in a blank leaf of his bible.—The beautiful lines alluded to, are the production of Sir Walter Scott, and to be found in his novel called the "monastery." We correct this mistake, because, we do not wish to see the genius of the mighty Byron decked with borrowed plumes—nor do we think that disingenuousness should be resorted to, in order to disguise or gloss-over the faults of that celebrious man—and to impress the public favourably as to his religious feelings or moral character. Lord Byron spent his life in willful mockery of our religion, and in disseminating principles destructive of all order, and calculated to introduce a general depravity of manners and of morals. His prostituted imagination was incapable of giving birth to such sentiments, as some deceiver has attempted to palm upon the public as his offspring. No author of the age has shown himself more refined and malignant in his Atheism, or more wanton and obdurate in his ribaldry. He lived only to vitiate the world by his personal example, as well as his pen.—It is true, that occasionally in his writings, the whole energy of his genius bursts forth in a strain of lofty and sublime morality, but such instances are,

"Like angel's visits, few, and far between!"

and where one of the kind can be found; a hundred could be pointed to, in which his foul fancy has whelped thoughts of phrenzied and infectious profanity; flaring in the gayest colouring of the most prostituted imagination. The most indelicate allusions, on subjects on which the pen should forever be silent, are dressed up in the garb of the muses—to the destruction of good morals and the annihilation of modesty. With all the captivations of elegant poetry, the ideas they constantly excite are such, that, while they corrupt, they, to use the words of Blair, "lay the foundation for lasting bitterness of heart." Through the medium of his most exquisite and unrivalled poetry, he has made a mockery and a scorn of the most sacred feelings that could warm the human breast. And to how many; has his Lordship's works, proved the gulph of time, and the poison of the mind. The venom of eternal death lurks in almost every page, and the only way to avoid being contaminated, is, to keep at a distance, for like the fabled Upas, they spread the dew of death on all who approach.—How little is there of the cheerful, the amiable, or the tender in all his writings, and how much did he delight in describing the dark and vindictive passions of man, and portraying characters who like himself were

"Link'd with one virtue, and a thousand crimes."

The extent to which Lord Byron's muse degenerated, cannot, perhaps, be even imagined, except by those who have perused the 15th and 16th Cantos of Don Juan. A single stanza or two may suffice as a specimen.

"Oh Death! thou dunnest of all duns! thou daily
Knockest at the doors, at first with modest tap,
Like a meek tradesman who approaching palely
Some splendid debtor he would take by sap;
But oft denied, as patience 'gins to fail, he
Advances with exasperated rap,
And (if let in) insists, in terms unhandsome,
On ready money or "a draft on Ransom."

If people contradict themselves, can I
Help contradicting them, and every body,
Even my voracious self—but that's a lie;
I never did so, never will—how should I.
He, who doubts all things, nothing can deny;
Truth's fountains may be clear, her streams are muddy;
And cut through such canals of contradiction,
That she must often navigate o'er fiction.

The following stanza, from one of the best Cantos of Don Juan will form a striking contrast to the above, and exhibit an instance of the sublime ideas the noble writer was capable of, while it increases our regret that such a mind should ever have sunk below its proper level:

Between two worlds life hovers like a star;
'Twixt night and morn, upon the horizon's verge:
How little do we know that which we are!
How less what we may be! The eternal surge
Of time and tide rolls on, and bears afar
Our bubbles; as the old burst, new emerge,
Lash'd from the foam of ages; while the graves
Of empires heave but like some passing waves.

Lord Byron in his preface to the "English Bards and Scotch Reviewers" makes the following remark:—"Imbecility may be pitied, or, at worst, laughed at, and forgotten; perverted powers demand the most decided reprehension."—What degree of reprehension then does that man deserve, who, being capable of the loftiest thoughts, the most sublime conceptions, and the highest soarings of fancy—would suffer himself to indulge to an almost unlimited extent, in cockney slang, doggerel spleen, and gross immorality, which could only gratify the imagination of the worn out and bedridden debauchee, and from which every true admirer of genius and lover of poetry, would turn away with ineffable disgust.

It may be said that these remarks are uncalled for—that Lord Byron is no more—that censure should be silent at his tomb—that it is cruel to attempt to throw a sunshine over his transgressions. There is a generosity which inclines us to bury all faults in the tomb—it is a feeling that ought to be indulged if the mischief arising out of those faults does not survive. But if Lord Byron is dead, he has left his works behind him—works of low and gross licentiousness, calculated to pollute the unsuspecting imagination, ever ready to hail every passing sin—and to seduce the unweary from the paths of rectitude by deceitful lures.—Works which strew with flowers the road that leads to destruction—which present us with poison mingled in a golden cup, and sweetened with Hyblean honey. And although they richly merit eternal forgetfulness, they have not as yet sunk to friendly oblivion. They are still before the public eye, are attempted to be made the standard of taste—and are sought after and read with eagerness and avidity by all classes in society. The voice of enthusiasm swells the panegyric over the memory of Byron—and the guilt which reason cannot extenuate, adulation seems ready to conceal.—Is it not then the duty of the friends of virtue, who are acquainted with the extent to which the subtle poison has been circulated, to summon their whole powers to oppose an antidote, and to endeavour to draw the fangs of "this gay and fiery serpent, glittering with spots of gold, and painted with colours of enchantment."

The very common maxim, "*Nil de mortuis nisi bonum*" cannot obtain with us. More is due to the living than the dead. We believe it to be as much the duty of the moralist to examine into, and animadvert upon the characters of those vile emissaries of Satan, who while living employed their splendid powers of genius, in attempts to corrupt and ruin the moral and immortal offspring of God—as it is the duty of the surgeon (for the benefit of the living) to dissect the carcases of the dead. The deleterious influence of Byron's powers is felt even from the recesses of the grave. The public ought to be guarded against the moral evil, and how much would we be rejoiced to see an elaborate examination of the character and works of the deceased poet, by some one of our able western writers. Such an article is a *desideratum* and would be of vast benefit to the moral and literary taste of the country. In the Atlantic States, as well as in his own country, Lord Byron has been handled in a most masterly manner, and we cannot but express our surprise that none of these productions have found their way into our western periodicals, more especially as it is a notorious fact that his poems are here very widely circulated—that they are to be found in almost every parlour—and but too often on the toilets of that fairer part of creation, at whom he was incessantly in the habit of railing, and of whom he was base enough to say that "treachery is all their trust." And which of his works, we would ask, is it that has won the admiration of the ladies? Can it be those coarse and tainted poems in which, like a fiend, he shot his poisoned shafts against his amiable and accomplished wife,—and did not spare even his tender, anxious and exemplary mother! Or can it be those compositions of which we may say, in the words of the old Poet—"Where nothing but the filth of the time is uttered, and with such impropriety of phrase, such plenty of solicisms, so bold prolepses, so racked metaphors, with brothelry, able to violent the ear of a Pagan, and blasphemy, to turn the blood of a christian to water."

One more reflection before we conclude. The oracles of God were not uttered in vain, and they who are the most unconscious of their influence, cannot write a line in their disparagement without bearing witness to their power. All the sense of deity, purity of morality, and dignity of conception which is to be found in the writings of Byron, he owed to those scriptures at which he scoffed and that faith which he attempted to undermine. And he ought to have been aware that it was only his intimacy with the Bible which could ever have enabled his dark spirit to dictate such poems as his "Darkness" and "The destruction of Senacherib's Army."—Of such lofty and sublime efforts of genius Lord Byron was capable. He was truly a most extraordinary man. To him the delightful melody of song came almost as naturally as his mother tongue. It seemed as though nature willing to shew what her unassisted efforts could do, sent him forth like the Goddess of wisdom, from the brain of Jupiter, armed in a panoply of intellectual perfection. And, had he never fell from his sphere, but employed his powers in promoting the happiness of those to whom his writings were addressed, his memory would have gone down to posterity, associated with that of Shakespeare and Milton, green and fresh, and dreadless

"Of the tooth of time"
"Or razure of oblivion."

But unfortunately for himself and the world, he was not more an example of precocious talent, than of precocious depravity—and

"Like some fierce comet of tremendous size"

he streamed through the horizon, eclipsing the milder glories of the firmanent, and shaking from his tresses pestilence and death.

A COUNTRY PEDAGOGUE.

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, APRIL 21, 1830.

NOTICE.

We have received several letters lately from subscribers to the Luminary, requesting a transfer of their subscription from that to the Presbyterian Advocate. These two publications are entirely distinct in their character and object, and one is not intended at all to be a substitute for the other. They are also published at different times and at different prices. Transfers of subscriptions from one to the other, therefore, in the manner requested we cannot consistently make. If a subscriber to the Luminary wishes to discontinue that and take the Advocate, the proper way to have the change made is, to pay up all the balance due for the Luminary and a dollar in advance (by distant subscribers) for the Advocate. On these terms we will gratify the wishes of such as desire the change. We would, however, repeat that the Advocate is not intended to be, and is not a substitute for the Luminary. The latter is a chronicle of passing events and a vehicle of religious intelligence, while the former is mostly occupied with reviews, discussions, essays, &c. We hope none will disappoint themselves by inconsiderately thinking to make the Advocate answer in the room of the Luminary.

Subscribers for the Advocate, who live at a distance are requested to send on the amount of their subscriptions with their names, as the low price of the work will not sustain the publisher in the risk and expense of collecting distant subscriptions. *Six copies* will be sent in return for *five dollars* advanced. Wherever this method is practicable we recommend it to our friends as cheaper and more convenient to them and as satisfactory to us.

All Communications respecting the Luminary and Advocate must be *post paid.*

ANNIVERSARIES.

The Lexington Female Bible Society held its annual meeting on Tuesday night, the 13th inst. The report was read by the Rev. Mr. Peers. It exhibited the state of the society as having been highly prosperous, the year past. The original object of this society was to supply every destitute family in Lexington with the Bible. This has been done, and the last year they were enabled to send to the American Bible Society, surplus funds to the amount of 70 dollars. The meeting was addressed by the Rev. Dr. Fishback, Mr. Thompson, the agent of the Amer. Bible Society, and by the Rev. Dr. Blythe. A resolution, worthy of imitation by all similar societies, was adopted by the members, *to double their subscriptions* this year, with a view to render special aid to the parent society, to supply every destitute family in the United States, with the Holy Scriptures, by May, 1831.

On Wednsday night were held the annual meetings of the Lexington Female Auxiliary Tract Society, and the Young Men's Tract Society. The report of the former was read by the Rev. Mr. Peers, that of the latter by Mr. Coons. The operations of both societies have been carried on with much spirit and success. They have adopted the plan of monthly distribution. The meeting was addressed by the Rev. Dr. Blythe, Rev. Mr. Hinckley, and Mr. Simonds.

On Thursday night, the Fayette County Temperance Society held its first annual meeting. The Rev. Dr. Woods, President of the society, opened the meeting by reading select and appropriate passages in the Word of God. He explained the objects and presented the claims of the society in a clear, forcible and interesting manner. L. B. Smith, Esq. addressed the meeting in a short but interesting speech. He was followed by some forcible and appropriate remarks by Dr. Blythe and Mr. Peers. The members and audience appeared greatly interested, & it was resolved to hold a meeting of the society, that night four weeks, in the Baptist church. Upwards of 160 persons have already joined this society.

On Friday night, the annual meeting of the Fayette Co. Colonization Society was held. The house was filled to overflowing. Mr. Peers, the Secretary, read the proceedings of the last meeting, but no annual report was presented. The committee, appointed at the last meeting to endeavour to effect the formation of a State Society, auxiliary to the American Col. Society, reported that their efforts had resulted in the happy accomplishment of their object. Last winter a state society was formed at Frankfort, with the most favorable auspices.

After the report of this committe and the election of officers, the Rev. Mr. Bascom, agent of the Amer. Col. Soc. addressed the meeting for more than two hours, in behalf of the society. In discussing the subject and presenting his plea for colonizing our free people of colour, on the western coast of Africa, he presented strong arguments in language equally strong and expressive. He urged his plea for African colonization, on the grounds of justice, of practicability, of political consistency, of obligation and gratitude, of the predictions of the scriptures in regard to Africa, of the final retributions of eternity.

The picture, which he presented of what Africa once was, and of what she now is, and the causes of her present degradation, struck every mind with admiration, and made every heart thrill with pity and indignation. "Once," said he, "Africa stood proud in learning, arts, and arms. Her pyramids, obelisks, and the granite pillars of her ruined cities, stand in gloomy magnificence, monuments of her architectural skill. She furnished her heroes for the field of battle and her bishops for the church of God. To learning and religion she had ably contributed. But what wonder at her present depression, rifled as she has been of her blood and treasure by every christian nation. To the shrine of European cupidity, it is computed that *one hundred and ninety millions* of her inhabitants have been sacrificed. To every nation, christian and infidel, she has in vain raised her cry of supplication. In reply, she receives only additional weight of chains. Every gale that blows over her, catches the sound of her groans, and almost every foot of her soil is stained and wet with her blood, shed by christian steel."

He showed with much clearness and force, that the suppression of the slave trade, and the redemption of Africa from her present political and religious degradation and suffering, is to be effected only by colonization. In this way civilization and christianity were introduced into Greece, Europe and America. We cannot do justice to Mr. Bascom's speech by attempting a sketch of it. For more than two hours he held his audience in rapt and unwearied attention.

A collection was taken up, amounting to 38 dollars.

On Saturday afternoon, the Fayette Sabbath School Union held its annual meeting. This meeting was rendered peculiarly interesting by the assemblage of the scholars and teachers of several Sabbath schools. We do not know that there was an exact enumeration made, but it is supposed there were above four hundred scholars present.

The report of the society was read by the Rev. Dr. Blythe. The meeting was then addressed by the Rev. Mr. Peers. He exhibited the importance of Sabbath schools in a very clear and impressive manner. One fact he stated, and an important one it is; that there are probably in the libraries of these schools, one hundred volumes of books to where there is one in our common schools. In this way, by libraries, these schools create and strengthen a taste for reading, and profitable reading, while common schools only teach the mere art of reading. Another peculiar feature of Sabbath schools is, that in them, the moral improvement of the scholars is an object of primary importance. In common schools, the intellectual culture engrosses almost, if not quite the whole care of the teachers, the moral susceptibilities and moral character of the pupils are almost entirely neglected.

In accordance with the natural expectations of the audience, the remarks of Mr. Peers were replete with good sense and the most enlightened and liberal views of education. Sabbath schools, he said, are of special importance in this western country, where the advantages of common school education are so few.

We understand that Mr. Tilford, the Vice-President of the society, became a life member, by subscribing 30 dollars.

We hope these schools will continue to flourish, and that the patrons and teachers of them will go on with renewed zeal and efficiency in their good work.

The ladies of the Female Bible Society of this town, have, within a few days, raised fifty dollars, to send on to the Parent Society. This sum is a contribution distinct from their regular subscription.

The Cincinnati Presbytery, at its late meeting, adopted a memorial to the General Assembly, on the importance of organizing in the west, a General Assembly of the western branch of the Presbyterian church.

For the Western Luminary.

WEST-LEXINGTON PRESBYTERY.

The Presbytery of West-Lexington held its last stated meeting in Versailles commencing on the 7th inst. The following resolutions call for the attention of our churches.

The Presbytery of West-Lexington observe with deep regret, that there are several vacancies within their bounds which are known to be able to support a Pastor, and who are so far violating the order of God's house as to be living without any to break to them the bread of life.

Wherefore, *Resolved*, That the Presbytery do hereby most solemnly enjoin it upon all such vacant churches to take measures as soon as possible to conform to the order of God's house, and wipe away this reproach.—And they do affectionately recommend to such vacant churches the following considerations—viz: 1st. That they carry as individuals, and as a church, their destitute condition to God by fervent and humble prayer. 2nd. That each member cultivate a spirit of mutual forbearance and accommodation.—3rd. That they be liberal and generous in their contributions to support the gospel.

Resolved, likewise, That those vacancies within our bounds which are weak and small be directed immediately to ascertain the amount which they are able to raise for the support of the gospel among them, and re-

port it to a committee of Presbytery appointed for the following purposes—viz:

To receive the reports of these churches, and make known their situation to the board of missions of the General Aesembly, or the board of the Home Missionary Society. To solicit aid from these societies; and to recommend any of our unemployed ministers to them who may be suitable persons to act as missionaries in our vacancies, and to be supported by the societies in part, until the churches may be able to sustain themselves.

Messrs. R. Stuart, N. H. Hall, and S. Steel, ministers, and Messrs. T. T. Skillman, and Z. Williams, elders, were appointed a committee for the above purposes: and our weak and vacant churches are hereby requested to make known their situation by writing to the committee as soon as possible.

Presbytery also resolved, That Messrs. Stuart, Blythe, and R. Marshall be a committee to draft a pastoral letter to the churches under our care.

This letter will appear in the columns of the Western luminary.

SAMUEL STEEL, *Stated Clerk.*

N. B. Presbytery will hold an adjourned meeting in Frankfort, on the first Wednesday in July: And their next stated meeting at Mount Horeb church, on the last Wednesday in September.

[From the Missionary Reporter.]

WANTS OF THE BOARD OF MISSIONS

From the statements which we have made in preceding numbers of the Reporter, our readers have doubtless perceived that the sums, generally appropriated by this Board to their Missionaries, are very small—frequently *less*, but rarely *more* than $100 a year. This sum, however, inconsiderable as it is in itself, is of very great importance to them, and especially to those of them, who have a large and increasing family to provide for, and who ordinarily receive from their people, not more than 200 or 250 dollars a year, and that chiefly in produce. *Justice*, as well as benevolence, demands the strictest punctuality on the part of this Board, in fulfilling all its engagements with these self-denied and laborious heralds of the Cross. There are only two ways in which the Board can be thus punctual in remitting to their Missionaries the humble pittances which they have promised. One is by *borrowing money* for the purpose, and involving themselves in debt; and the other is by securing from their Auxiliaries, and individual patrons, the prompt payment of their subscriptions. To the former the Board have very strong objections, which we need not specify, because they will readily occur to every reflecting mind. They have, therefore, determined to avoid the evil of contracting any considerable debts by borrowing, and whenever their Treasury is empty and over-drawn, to make an immediate appeal to those who have kindly pledged themselves to sustain their operations. An occasion for such an appeal exists at the present moment. The season of the year has now arrived, or is very near at hand, when the annual payments to many of our Missionaries are becoming due. Our Treasury is already considerably over-drawn, and *several thousand dollars* will be indispensably necessary, between this and the last of May, to enable the Board to satisfy the claims of their Missionaries, and balance accounts with their Treasurer. The simple statement of this fact will be sufficient; we trust, to secure a *speedy remittance* of all the monies which have been subscribed by Auxiliaries or by individuals, and also to induce congregations to be *liberal* in the *contributions* which may be taken up for the Board, previous to the meeting of the General Assembly. In another part of our paper, it will be seen that 33 new Auxiliaries have been reported since the last month, and that the whole number is now about 300; but we wish it to be distinctly remembered, that many of these Auxiliaries have as ye made but very partial collections and remittances, and until they do so, our Treasury must remain empty. We speak not the language of *despondency*, for we do most confidently *expect* that during the month of May at farthest, our necessities will be relived, and our wants fully supplied. We wish simply to put the Churches in *remembrance*, and once more to remind them of the safe and convenient opportunity which they will soon enjoy, of forwarding their free-will offerings by the Commissioners to the next Assembly.

We understand, that at the quarterly meeting of the Board of Directors of the Presbyterian Branch of the American Education Society, just held, appropriations were made to forty-five beneficiaries in Academies, sixteen in Colleges, forty-one in Theological Seminaries, in all, *one hundred and five*, amounting to more than seventeen hundred dollars. They are in twenty-three different institutions in the States of New-York, New-Jersey and Pennsylvania.—*N. Y. Obs.*

From the Cincinnati Christian Journal.

INDIANA THEOLOGICAL SEMINARY.

MR. BLANCHARD,—That in the good providence of God we have been thrown into existence at a most interesting period of the world's history, as well as of the history of the church, must be obvious to every one acquainted with the occurrence of the day.

The most important and momentous scenes that have ever been acted on the great theatre of time, will doubtless presently be found to have been only *preludes* to the grand drama now preparing for exhibition. The oracles of God most clearly teach us to expect in "the last times," a tremendous conflict between the powers of light and the powers of darkness. That this conflict is approaching, is pretty evident from the movements of the belligerents. The church seems to be just arousing herself from the slumber of ages, and to be girding on her armour, for the purpose of "building up the waste places of Zion," and attempting excursions in the territories of the enemy.

On the other hand, the enemy is seen marshalling his forces, engaging auxiliaries, and training for action all his effectives of each sex, and of every creed. Skirmishing has already commenced between the out posts. The little bands enrolled under the banners of Bible, Missionary, Tract, and Education Societies, have been met by the corps of the enemy, and their benevolent efforts most strenuously resisted.

Preparations are moreover making to return the attack, and carry the war into the bosom of the church. Charges not only of high misdemeaner, but of *high treason*, have been preferred against christians. "Unhallowed attempts to unite church and state;" and consequently to subvert the liberties of the people, have been attributed to them. And these slanders, although destitute of a single vestige of truth, are reiterated with unblushing confidence by all the various organs of the party, from the highest council of the nation, down to the contemptible retailer of other men's sayings in the *drinking club*.

The Press has also been enlisted; and talents of the first order are at this moment engaged to "write down religion"—to abolish the Sabbath, to profane the sanctity of the marriage relation, and to introduce the most unbounded and unbridled licentiousness, under the fascinating name of the "Social System."

Under these circumstances, who does not see the necessity of union, and decision, and activity, on the part of christians? Our Lord's declaration, "they that are not with me, are against me," will presently recommend itself to every man's understanding; and the fearful curse of Meroz must fall on all who "do not come up to the help of the Lord against the mighty."

It is, however, matter of gratitude and gratulation to christian philanthropists, that plans and efforts, in some degree proportionate to the emergency of the case, are urged by the friends of the bible and of human happiness. The rising importance of the immense valley of the Mississippi, is beginning to be felt; and the necessity of providing for the intellectual and moral culture of the immense multitude thus rising up here, who are soon to wield the nation's destiny, urges itself on every friend to his country.

It was doubtless this *Amor Patriæ* in connection with christian benevolence, that led to the foundation of the Lane Seminary. Nor can it be doubted, but that the plan has received the approbation of the Great Head of the church, seeing he has turned the hearts of men towards it, and secured for it such extensive patronage; and that the most sanguine hopes of its friends may be more than realized, is my fervent prayer.

But who is prepared to say that it is politic—that it is safe—that it is duty, to rest the hopes of the church, and the destinies of the future millions of this immense country, on two or three, or even half a dozen Theological schools? Influenced by the feelings and policy of "the days that are gone by," we are liable to fall into the most egregious errors. Time was when it was gravely and zealously urged, that one Theological school was abundantly sufficient for the whole Presbyterian church in the United States, and efforts to build up a second were discountenanced and deprecated. This ground is now abandoned; but multitudes still think, (and they are wise and good men) that such institutions should be like "angel's visits, few and far between."

Nor does this opinion rest on the necessity there is for able and faithful ministers of the New Testament. It is admitted on all hands that they must be multiplied an hundred fold, or moral desolation must overspread this land of promise, into which emigration is pouring its mighty flood.—The question then should be, *in what way can the number of efficient ministers of the gospel be most rapidly increased!* and I humbly conceive that the answer should be, *by multiplying the schools of the prophets;* inasmuch as every such establishment enlists the affections, and secures the active patronage of multitudes in its neighbourhood, who would otherwise stand aloof from all such benevolent enterprizes.—And moreover the inducements for pious young men to turn their attention to the ministry are greatly increased, by thus increasing the facilities of acquiring the necessary literary qualifications.

Let no one be alarmed by the supposition, that the church is unable to sustain an increased number of Theological Schools. A kind providence has abundantly supplied the means. All that is wanting is, to *convince* the christian community, that the cause of Christ the interests of religion, demand it, and the means *will* be supplied.

Influenced by these considerations, and by the cries of thousands who are stretching out their hands for the bread and water of life, in the new and destitute settlements of the west, the Synod of Indiana, relying on the smiles of heaven, and the liberality of the christian community, determined to establish a Theological Seminary at Hanover, Jefferson county.

The history of Hanover Academy is short. About three years ago a school was established at Hanover, by the Madison Presbytery, for the purpose of giving instruction to such young men within their bounds, as might be disposed to turn their attention to the gospel ministry. In Feb. 1829, a charter was obtained from the state Legislature with ample privileges.—The summer session of that year closed with eighteen students, of whom fourteen were members of the church, and looking forward to the ministry. Believing that the interests of the church would thereby be promoted the Trustees of the Academy made a tender of the Institution to the Synod, at their meeting last October, that they might establish a Theological School on the foundation aid by the charter. The Synod accepted the offer, took the necessary measures to establish a Theological department, and unanimously elected the Rev. JOHN MATTHEWS D D. of Shepherdstown, Va. Professor of Theology. Dr. Matthews has subsequently visited the institution, and given notice of his acceptance of the appointment. He expects to move with his family to Hanover, in the month of May next. The number of students who have been and are at this time connected with the Academy, who are pious and expect to turn their attention to the study of Theology, is eighteen.

A donation of one hundred acres of land has been made to the corporation, to enable them to introduce the manual labour system, which will be done so soon as the necessary funds can be procured. A handsome brick building, two stories high, and sufficiently large to accommodate, for a number of years, both the literary and theological departments, has been erected. Boarding in good families can be had for 75 cents per week. The neighbourhood is remarkably healthful and moral.

The Trustees regret that an impression has some how or other been made, that they design abridging the usual course of study in the literary, and perhaps also in the Theological department. As a general principle they disclaim all such intention. Extraordinary cases may occur, in which they may deem it duty to advise a course somewhat abridged: but they are fully aware that the present state of things demands superior intellectual culture in those who would take upon themselves the responsible office of the gospel ministry. Their object at present is to prepare for College such of the students as may be able to take a thorough collegiate course, and to give the most essential parts of a classical education to those who are not.

And that the Theological course may be as thorough as possible, it is the intention of the Synod, as soon as may be necessary, to add another professor to that department.

The present state of the institution, together with the designs of those who superintend it, are thus frankly laid before the public, and it is for the christian community to say whether it shall be sustained. Confidently believing that they will not be deserted by the friends of the Redeemer, and of his cause on earth, the Trustees have determined to "go forward," and erect immediately a house for the Professor of Theology. But without aid it will be impossible for them to proceed. They are not particularly anxious to have a splendid establishment. A few thousand dollars would enable them to consummate all their present plans, and to put their Seminary into successful operation. Will this small sum be withheld by those who profess to be the followers of Him who, "though he was rich, yet for our sakes became poor, that we, through his poverty, might be made rich." A very few individuals have borne the burden of building up this school of the prophets thus far. Are there none others who are willing to become associated with them? None who being rich in this world, are desirous also to be rich in good works?

Brethren, the time is short. "What thou doest, do quickly." PHILANTHROPOS.

From the Philadelphian.

AMERICAN COLONIZATION SOCIETY.

Report of the Committee appointed at the meeting held in the Hall of the Franklin Institute on the 21st October last, in behalf of the American Colonization Society.

The committee report that, in pursuance of the resolution appointing them to obtain subscriptions and contributions in aid of the American Colonization Society, they proceeded to solicit subscriptions and donations, and have received the sum of $2,290, besides one subscription of $1000, and one of $300 each payable in ten annual instalments.

They further report, that soon after they had commenced their collections, a communication was received by the Pennsylvania Colonization Society, established in this city, from the American Colonization Society at Washington, stating that in consequence of the great exertions made by that society, their treasury was so much exhausted, that they could not, for some time, fit out another expedition to Africa; and suggesting that the Pennsylvania Society should undertake one with the funds which might be raised in this city. The proposition was accepted by the Pennsylvania Society, and arrangements were immediately commenced for the contemplated expedition.

The brig Liberia, a newly built vessel of this port, was engaged to go to Norfolk in Virginia, there to receive on board such liberated slaves as should be assembled by the parent society, and sail thence on the 15th of January for the coast of Africa.

The terms agreed upon, were $25 for each passenger over twelve years of age; $12 50 for those between twelve and two, and nothing for infants under two. Within the time stipulated, the brig proceeded to Norfolk, and having received on board the emigrants, sailed for the Colony with 58 passengers, of whom 49 were liberated slaves, for whose passage the Treasurer of the Pennsylvania Society paid the stipulated prices, on receiving from the society at Washington, a list of their names and ages, together with the places from which they had come. These, it is hoped, have before this time, safely reached their adopted home on the coast of Africa.—Within a few days after the sailing of the Liberia, there arrived at Norfolk, after a toilsome journey of 600 miles over land on foot, a company of 30 enfranchised slaves, who had been liberated by a benevolent gentleman of Georgia, for the purpose of going to the colony—and had been expected to go in the Liberia; but unfortunately were delayed till after the vessel had sailed—and they have been obliged to remain at Norfolk waiting another opportunity.

Under these circumstances, the Society at Washington being desirous to send these and other liberated slaves to the colony, but unable from the state of their funds to do so at present, expressed a desire that the Managers of the Pennsylvania Society would provide for their transportation. This they have agreed to do, relying on the generosity of their fellow-citizens to enable them to accomplish the undertaking. They have engaged the brig Montgomery, to proceed from this port to Norfolk, where she is to take on board the emigrants, and proceed to the colony on the coast of Africa. The time fixed for sailing from Norfolk, is the 10th of April next, when it is expected 100 emigrants will be there ready to embark.

For this purpose the committee placed all the money they have received, at the disposal of the managers of the Pennsylvania Colonization Society.

In making this disposition of funds collected by them, the committee felt themselves justified by the resolutions under which they were appointed; and in submitting this report, they take the liberty of recommending this noble charity, to the attention of their fellow citizens. That it is the best mode of promoting the cause of abolition, a cause deservedly cherished by the philanthropists of Pennsylvania, is evident from the fact, that by this means, hundreds may be emancipated and placed in a situation to enjoy all the blessings of liberty, at a comparatively small expense, (viz: merely the cost of conveying them to the colony, for their owners are willing to liberate them on condition that they will emigrate) while by any other mode a large expenditure is necessary to purchase the freedom of an individual whose situation is, but too frequently, rendered much worse by the change.

Thus impressed, the committee earnestly and respectfully invite the patronage of every friend of the African race to assist them in this work of beneficence. Contributions in agricultural & mechanical implements, book and other article ssuitable for the numerous schools for the children of the colony and of the natives, provisions, clothing and merchandise suitable for that purpose, will be thankfully received by John Hanson, north-east corner of Market and Water streets, and Gerrard Ralston, No. 103, south Front street; donations in money by Dr. James, No. 7, York Buildings, Walnut-street; by G. R. No. 103, south Front street; by Rev. G. Boyd, Vine-street, and by the Rev. C. M. Dupy, No. 403, south Front-street.

WILLIAM WHITE,
Chairman of Committee.
ELLIOT CRESSON, *Secretary.*

REVIVALS.

By a letter just shown us from a student at Andover Theological Seminary, we learn that the most encouraging appearances exist in relation to revivals of religion in that vicinity. In Boston Dr. Beecher's society has 100 inquirers, Mr. Green's 50, and there are also a number in Dr. Weisner's. The revival at Ipswich, near Andover, is very powerful. There are several hopeful conversions at Bowdoin College, and some at Amherst.—*Chris. Jour.*

VERMONT.—We hear reports of revivals in Pittsfield, in Middlebury, and in Brattleboro, and in some towns in Windham county. We are unable to give particulars.—We believe, that if it were now the practice, as it once was, to give a long account of every revival, soon after its commencement, and another some months afterwards, they would appear to be numerous. They seem to be multiplying in other states.—[*Vt. Chronicle.*

CINCINNATI PRESBYTERY.

Extract from a notice in the Cincinnati Christian Journal and Intelligencer.

"On Sabbath afternoon, a sermon was delivered on the origin, progress, evils and cure of INTEMPERANCE, from Isa. XXVIII., 1.—"Wo to the *drunkards* of Ephraim, whose *glorious beauty* is a *fading flower*, which are on the heads of the fat valleys of them that are *overcome* with *wine*."

This sermon and an address delivered the next day by one of the ruling members, fell like fire and brimstone upon a number of topers who till then had remained unscorched, except with internal fires, kindled in their breasts by ardent spirits. To a proposition for the formation of a temperance society, these victims of folly made the most decided resistance. One said, "I am no lawyer, nor doctor, nor preacher: I am a farmer, and if this business goes on, what is to become of my rye and fruit and potatoes? By turning these into whiskey I make money—and if this be prevented I shall have no money to pay my preacher nor my doctor, nor lawyer, and I will never sign such a paper while my head's hot!" A respectable Elder rose and said, "I will sign the paper, for my wife and I this morning have cast out all our whiskey, apple-brandy and cherry-bounce, (amounting to between 30 and 40 gallons,) and we intend to have no more as long as we live," or words to that effect.

Another, whose central fires were already producing volcanoes in his visage, said he had heard but one side of the question, and should be glad if some one would preach from Deut. XIV., 26—"And thou shalt bestow that money—for *wine* or for *strong drink*, or for whatever thy soul desireth." Others were collecting their families to prevent them from putting their names to the constitution of a temperance society! Alas! Alas! and these were professors of the religion of Christ, which announces that a drunkard cannot inherit the kingdom of God! "O that they were wise—that they understood this." But in the face of this opposition, and in the midst of the confusion occasioned by it, a very respectable society of males and females was formed. The line of separation between the friends and enemies of true reformation is becoming more and more visible. The Lord is purifying the sons of Levi, and the time is at hand when the promise made more than two thousand years ago shall be fulfilled.—"For," Jehovah said by Malachia, "from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles: and in every place incense shall be offered to my name and a *pure offering*."

J. L. W.

AN EXAMPLE FOR YOUNG MEN.

The church in Tuscumbia, Ala. was last year blest with the regular administration of the ordinances of the Gospel. At the close of the year, or rather in February last, at the expiration of the time for which their minister, the Rev. G. W. Ashbridge, had been engaged, it was feared, that, in consequence of many removals from the place, and a general apathy on the subject of religion, they would not be able to support a pastor—and that they must be left to languish in spiritual poverty, or to wander in darkness, the light extinguished and the candlestick removed from its place. At this crisis, the church unable to afford their minister adequate means of subsistence, ten young men, moved, it is hoped, by the spirit of the Gospel, came forward and subscribed twenty dollars each, by which the people are enabled to retain in its place the light of the sanctuary, and to rejoice in the hope of seeing their Zion arise, the glory of the Lord having rested upon her.—*Richmond Telegraph.*

A NOBLE EXAMPLE.

In the first annual report of the Washington Co. (Md.) Temperance Association, just published, it is stated that the "Baltimore and Ohio Rail Road Company, employing more than 3000 laborers, of all countries, have made it a condition in their contracts, that liquors shall not be furnished to the hands. "There is labor," the report continues, "in every variety, to be executed—bridging, ditching, blasting, excavations; wet and dry, hot and cold, and all without strong drink. The regularity, despatch, good order, and health of the workmen, are stated to be remarkable. Their content and happiness, the interest of the Company and the peace of the neighborhood, thus promoted and secured, constitute a most valuable and convincing example, and cannot fail to produce wide spread benefit."

THE RESULT OF EXPERIMENT.

On board of one of the vessels which arrived yesterday, says the Journal of Commerce, there was made on Thursday night a very fair experiment on the effect of spirituous liquors to sustain men under fatigue. The vessel was on Barnegat Shoals when the storm came on, and through the night was in great peril. All hands drank spirits except one man sixty years of age. He stood at the helm from 5 o'clock in the evening of Thursday, until 10 o'clock on Friday, the sea breaking upon him constantly, when he came off in good condition. All the men who drank spirits had given out several hours before.

A PREMIUM OFFERED.

A benevolent individual has placed in the hands of the Executive Committee of the American Temperance Society, the sum of $250, to be awarded by Calvin Chapin, D. D., Heman Humphrey, D. D., and Eleazar Lord, Esq., to the author of the best Tract on the following subject, viz. "Is it consistent with a profession of the Christian religion, for persons to use, as an article of luxury or living, distilled liquors, or to traffic in them? And is it consistent with duty, for the churches of Christ to admit those who continue to do this, as members?"

The manuscripts should each be accompanied with a sealed envelope containing the name of the writer, which will not be opened except in case of the successful tract; and should be directed previous to the first day of July next, post paid, to Eleazar Lord, Esq. *New-York.*

J. EDWARDS,
Clerk of the Executive Committee of the A. T. S.

ORDINATION.

On Tuesday the 20th of April, three Licentiates will be ordained to the work of the sacred ministry, by the Presbytery of Cincinnati, in the 4th Presbyterian church in this city.—*Cincinnati Journal.*

POWER OF CONSCIENCE.

Some person in New-York, has remitted to the Treasury of the United States as a debt due, *Two Thousand dollars*, without disclosing his name or the circumstances of his obligation. *Conscience* has undoubtedly proved more powerful than his love of money.

What a happy thing it would be, should *conscience* induce the subscribers to our newspapers to pay their debts, which in some instances have been increasing for years! Is it not a matter of honesty to discontinue a paper, if the receiver does not *intend* to pay for it; and knows it is not sent him as a gift! Can one read, and love a *religious* newspaper, and not be an honest man! The question is proposed to the consciences of all who know, that the laborer is worthy of his hire, and that they could be just, if they would.—*Philadelphian.*

THE LATE DUEL.

In the House of Representatives of Pennsylvania, Mr. Moore, of Beaver, moved the following resolution, which was passed by a large majority, viz:

Whereas, a murderous duel has been recently fought between Lieut. Charles G. Hunter of the United States Navy, and Wm. Miller, Jun. Esq. of the city of Philadelphia, in which the said Miller was shot dead by the said Lieutenant Hunter; and whereas, it appears manifest by the correspondence published, that the said Lieutenant Hunter was the challenger and the aggressor: Therefore, with a view to express our disapprobation of duelling and the infraction of the laws of Pennsylvania.

Be it resolved by the senate and house of representatives of the commonwealth of Pennsylvania, in general assembly met, That the President of the United States be respectfully requested to strike from the rolls of the navy the said Lieutenant Charles G. Hunter.

2. Resolved, That the Governor of this commonwealth be requested to forward to the President of the United States a copy of the foregoing resolution.

THE HORRORS OF THE SLAVE TRADE.

A letter from Rio Janeiro, received at Baltimore, dated Jan. 11, says:—"I will relate but a single fact at this time, to show the dreadful character of the Slave Trade. The Brazilian Government derives a large revenue from the importation of slaves, by laying a duty of so much per head immediately on their arrival, without regard to their health or condition. When vessels, therefore, which have slaves on board, arrive off the port, a general survey takes place by the physician, and those poor wretches whose existence is doubtful, are *thrown over board alive, in order to save the duty!*"

FIRE AT BRAINARD.

The late fire at Brainard, which we noticed in our last, has been more destructive than we first supposed. Five principal houses, and a meat house, including all the meat, were burnt. The fire extended its ravages so rapidly, that very little household property was saved. The damage has been estimated from six to ten thousand dollars.—*Cherokee Phoenix.*

MISCELLANEOUS ITEMS.

We learn from the African Repository, that twelve State Legislatures have expressed their approbation of the American Colonization Society, and that eleven of the number have instructed their Senators, and requested their Representstives in Congress, to lend it their support. Two or three Legislatures have made appropriations for its benefit.

The editor of the Charleston Observer states, that there is an association of ladies in that city, who during the four years preceding the last, had collected and appropriated, in aiding pious young men in their education for the ministry, more than $2,000.

A slip from the New-Orleans Bee Office, dated evening of the 10th ult. says, "Our Legislature has adopted very severe resolutions to prevent the introduction of free persons of color. Those who came in the state since 1825, are ordered to leave it within sixty days.

Palestine.—The Nuremburg Correspondent affirms, that proposals for the cession of Palestine have already been made to the Porte; that the English Ambassador has undertaken the negotiation in the name of the Jewish house of Rothschild, and that the Ottoman Ministry is not indisposed to enter into an arrangement.

Amongst the patents granted for useful inventions in 1829, were the following: a machine for chopping of sausage meat; for the manufacture of shoe pegs; for an improvement in the apparatus in preventing bed bugs. The last, if effectual, deserved well a patent.

FEMALE ACADEMY.

AN Academy exclusively devoted to the education of females, located in a very eligible part of the town of Paris, Bourbon County.

This institution is under the care and administration of JOHN TODD.

The public are advised, that the sessions of this school are settled to commence on the 1st of May, and the 1st of November, and to continue five months each.

Terms are forty-five dollars per session for boarding and tuition; or twelve and a half for tuition only. In all cases payment quarterly in advance.

Those who wish it, may upon application, obtain a list of the books used in the different departments, and furnish themselves; but where this may not be done, the Instructor will consider it as an expression of the will of parents, wardens, &c. that he should open for them an account with his booksellers, for all books and stationary that may be needed.

Paris, Ky. April, 19, 1830.—3t*.

LETTERS ON
THE DIVINE PURPOSE,
BY REV. JOHN MATTHEWS, D. D.

For sale at this office—price 62½ cts.—$6 per dozen

POETRY.

From the Columbian Star and Christian Index.

SEASONS.

"*To every thing there is a Season.*"—Ecclesiastes.

There is a glad and kindling hour.
That brightens o'er Youth's gay domain;—
The heart is rich in Pleasure's dower,
And restless in her winning strain;—
And in Hope's wondrous alchymy,
The buoyant spirit weaves a spell,
Which clothes in light the uplifted sky,
Where viewless tones of music swell.

Then Manhood builds its visions high—
Its hot and fevered thoughts again,
Wake cautious glances in the eye,
That index of the plodding brain;—
And fame rings out the clarion-tone
To lure Ambition's chariot on,
Though it should rouse the Orphan's groan—
Though Battle's cloud eclipse the sun!

But there's a season for regret,
When life hath passed in folly by;
Then Guilt appears with pale check wet;—
With clouded brow and faded eye
As looking backward he can trace
The wasted treasure of his years;
Dark thoughts matured—neglected grace,
And earth-born hopes that changed to fears!

There is a high, triumphal hour,
When the calm soul in Faith is blest;
When Man, like an ephemeral flower,
Sinks to Life's Autumn-evening rest;
When on his closing eye grow dim
The tearful faces lingering round:—
Then the glad song of Seraphim,
Seems borne from Heaven's ambrosial ground!

But to the cold and callous heart,
Grown restless in Earth's busy thrall,
The hour that bids the soul depart
How doth its gloom around him fall!
The fading Earth—the opening scene
Beyond that voiceless hall—the Grave;
The memory of what hath been—
Eternity's unbounded Wave:—

These, with their shadowy control,
From phantom-peopled realms of fear,
How do their mysteries unroll—
Their thunderings tremble on his ear!
The hour is past for hope—for prayer—
In 'wildering doubt the mind is cast—
Death's hovering Angel cleaves the air—
Hush'd is the pulse—*the soul has passed!*

March, 1830. W.

MISCELLANEOUS.

From the London Christian Guardian.

OUR FATHER WHICH ART IN HEAVEN.

A shower of rain having obliged me to take shelter in a lowly cottage at the extremity of my parish, whilst conversing with my hostess, my attention was arrested by the voice of a child in an adjoining room, who, in a mournful tone, inquired, "But, mother, are you quite sure God loves you?" "Yes, my dear," replied one I supposed to be the parent, "I am quite sure he loves us, because he says so in his own word." "Then why don't he let father have money enough to buy meat and stockings, like Jem Watkins?" said the child. "Because," answered the mother, "he is very wise, and knows that these things would not be good for us." "But what harm would it do us to have meat to eat?" inquired the boy; "I should like to have some meat instead of having always oatmeal and potatoes." "But, Henry, if you were ill, and asked your father for something you wanted, it would be a proof of his love if he refused it, if he knew it would make you worse: and God is our father, and he knows that our souls are sick, therefore he will not give us any thing which would keep us ill; do you know what I mean, Henry?" "No, mother, but I think I should love him a great deal more, if he gave us these nice things." "Most likely, Henry, if God gave you all you wish for, you would not love him at all. You know if you had a fever, your father would on no account give you wine, even if he had it, and you wanted it very much, because it would make you worse; and our souls are diseased, that is, they are very ill indeed. I mean, Henry, that we do not love God, we do not thank him as we ought, for giving his dear Son to die for our sins: we are ungrateful for all his goodness and break his laws every day, and if our Father who lives in heaven were to give us plenty of meat and warm clothes, and every thing we should like, our souls would grow more proud and rebellious, and very likely, instead of loving God more, we should leave off loving him at all; do you think you love him a little for all he has given us, and all he promises to do for us, Henry?" "What has he given us, mother?" "My dear boy, has he not given us bread to eat, and clothes to put on, and a house to live in, and don't you love him for this?" "Yes, mother, but my stockings are old, and you said you had no money to buy more; and baby has got no shoes."

"My dear, our Father is so very good, that I am sure it is because he loves us very much indeed, that he does not give us these things, for he does not willingly afflict or grieve his children: remember, Henry, how many good things he does give; and how unworthy we are of any mercy at his hands. He gives us health to work, and he will, if you ask him, give you a contented mind, so that you will not wish for any thing you have not got. I am afraid, my dear, you forget what a great sinner you are, and that you deserve nothing from your heavenly Father but punishment. Think how much he loved you when he gave his Son to die for your sins, and what he promises to us hereafter if we believe on our Saviour!" "Yes, mother," said Henry, "I can say a text about that: 'Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God.'"

"Well, my dear boy, remember this; and when you are discontented again, instead of wishing for more meat or such things, recollect that your Saviour had not where to lay his head, and pray for grace to love him more who suffered so much for you."

I was too much pleased at what I had heard, not to inquire who this person was, who thus taught her child to seek first the kingdom of God, and to trust that all necessary things would be added unto him; and Mrs. Wilson informed me that she was the wife of a farmer who had been so reduced by losses, that he was forced to relinquish his farm, and work as a daily laborer to maintain his wife and two children, but that in consequence of the low wages given at the present time, the family were often destitute of those comforts which the poor child recollected having once enjoyed. They now rented two rooms in the humble cottage of Mrs. Wilson, and by their Christian conduct had rendered themselves very desirable inmates to the poor old woman. She appeared delighted to talk of them, and by the anecdotes she related, interested me exceedingly. I inquired if I might venture to call on her lodger, and she replied, that Mrs. Evans would, she was sure, be happy to see me, for she was always anxious for Christian conversation. I immediately rapped at her door, and having received permission to enter, I apologized for my visit, by saying I had accidentally heard her admonitions to her son, and could not refrain from expressing my approbation of her method of instructing him. She appeared slightly confused, but said it was her chief desire to bring up her children in the love as well as the fear of God. The appearance of Mrs. Evans was calculated to increase the favorable opinion I had formed of her. She was about five and thirty, and the neatness of her dress, and the intelligence and seriousness expressed in her countenance, united to the utmost gentleness of manner, almost amounting to elegance, impressed me with the idea that I was conversing with one who had been accustomed to move in a far different sphere of life. The apartment was scantily furnished, but delicately clean. A baby who lay asleep in the cradle, looked exceedingly ill, and Mrs. Evans, by her anxious glances towards it, gave me reason to believe that her faith had other trials, besides the want of some of those comforts of this life to which she had been accustomed. I inquired the age of her eldest child, who had left the room. "He is seven, sir," she said; and upon my asking if she had no others, the tear rose in her eye as she replied, "I trust I have two dear ones in heaven. God saw that I was loving the gifts more than the giver, and in mercy to my soul he took away my children." "And could you see his love while he was thus afflicting you." "Oh, sir!" said Mrs. Evans, "the death of my babies was the stroke which God blessed to my conversion, but now I can hope to see them again in his arms, and thank my heavenly Father for this testimony of his love, though at the time my heart was broke." "I believe Mrs. Evans, your Father is now trying your faith by depriving you of some comforts and enjoyments which I understand you have been used to; and can you still say, "Thy will be done!" "I pray to be enabled to do so," she replied, "but like my little boy I am sometimes tempted to doubt his love to us; but my husband alwayss says, fear not, Jane, the Lord loveth whom he chasteneth; it is our duty to try to discover the benefit to be derived from these trials, and to say with Job, 'though he slay me, yet will I trust in him,' for 'like as a father pitieth his own children, even so the Lord pitieth them that fear him.'" "Well, Mrs. Evans, I hope you will in all your afflictions enjoy the light of your Father's countenance, and then your life will be an enviable one, though debarred of all which the world values: but is not your infant now awake?" She immediately took her out of the cradle, and the starting tear showed the dread of a mother's heart lest this treasure should likewise be required of her. The child was delicate, and Mrs. Evans was unable to procure that kind of nourishment which was absolutely necessary. I could not but respect the feeling which cast a shade of reserve over her manner, when I endeavored to learn the truth, and was afterwards gratified to find that the assistance which I offered, and which a mother's anxiety could not refuse, was of essential service to the child. I was preparing to take leave of Mrs. Evans, when her little boy entered. He was a fine, healthy looking fellow, and instantly ran to his parent, when he perceived the stranger still in the room. She reproved him for his shyness, and after some hesitation he shook hands with me. We soon became intimate, and he repeated that beautiful hymn,

"I bless the mercy and the grace
Which on my birth hath smiled."

The child had scarcely finished, when the door opened and a laboring man entered, whom Mrs. Evans welcomed as her husband. I then began to perceive that I was intruding on their dinner hour, and rose immediately to depart, but could not refrain from saying to the farmer, "My friend, I am indebted to your wife for half an hour's very profitable conversation, she seems indeed to have proved the benefit of affliction. I trust you also enjoy the comforts of the Holy One." "Thank God, I do sir, and though he sometimes hides his face, it is but for a moment, to show me how entirely I must depend upon him for happiness." "And are you satisfied with the portion of this world's goods which he gives you at present?" "I pray to be enabled to feel satisfied, sir," said he, "though often my worldly heart looks back with regret at the things I once possessed; but it is the Lord's doing, and has he not a right to do as he will with his own?" "Farewell, my friends," said I. "you are happy; I can but commend you to the continued keeping of your Father in heaven, and, if he sees fit still more to try you, and for your perfect sanctification, to give you more of the bread of sorrow and the water of affliction, he will, I am confident, give you also to taste of that comfort wherewith he comforteth them who trust in him." I left the cottage, but so deeply was my mind impressed with the power of that grace which I had thus seen manifested in the conduct of these believers, that I could not forbear exclaiming, as I wandered homewards, "Blessed is the man, oh Lord, whom thou choosest, and causest to approach unto thee; and though the cords by which thou drawest him towards thyself may sometimes be tight and galling to the flesh, still are they those of parental love and kindness. Oh give unto me, even me, oh my Father, more of that grace by which thou dost enable these thy saints to glorify thee in showing forth a contented mind, thus letting their light shine before men." As a parent, I could not neglect the hint I had that morning received from Mrs. Evans, as to the method of training an infant mind to love his Father above. How often do parents implant the principle of fear in their children's hearts, entirely forgetting to excite any affectionate feeling towards the giver of life and salvation. A child is taught to love his earthly parent, because he gives him this and that enjoyment; but the Creator is forgotten, the Preserver is forgotten, and the child even of Christian parents, grows up without any filial affection towards his heavenly Father. On the contrary, he is taught to regard him as one who will punish him if he does wrong, and a being altogether to be dreaded; but no gratitude, no reverence, no love is called forth, because the child is not led to refer every blessing to the daily benefactor of his creatures. Oh let parents direct their childrens' inquiring minds, and simple affectionate feelings, to the immediate first cause of every good, and encourage them to love him, though they see him not; teach them also to apply to him as their Father in every trouble; tell them he loves little children, and will hearken to their prayer. Thus will they lead them early to prize that greatest of all privileges, the free access to a throne of grace, and confidently expect every blessing from the favor of a "Father who is in heaven." A. G.

AN EXTRAORDINARY CHILD.

The following interesting sketch was prepared by Mrs. Sigourney, for the March number of the Juvenile Miscellany. It is not often that the character and habits of an infant whose existence is comprised in a circle of less than two and a half years, furnish materials for the biographer. Yet we are persuaded that our readers will be interested in the statement here presented to them, "on the truth of which," says Mrs. S. "they may implicitly rely."—*N. Y. Obs.*

Porter Brinsmade, was born at Hartford, Conn. February 28, 1827. His mother, was impressed with the belief that the mind is susceptible of culture at an earlier period than is generally imagined. Thus, at an age when infants are considered but little more than pleasing objects to the eye, or toys for a leisure hour, he was the subject of instruction and discipline. From the age of four months, his attention was directed at fitting intervals to surrounding objects, until the names of the articles of furniture, of his own dress, and the parts of his body, had become familiar. At ten months, he commenced learning the alphabet, by the aid of small blocks of wood, on which each letter was separately painted. This task was soon completed. Not that he was able at this infantine period to utter the correspondent sound, but when a letter was inquired for, he would produce it without mistake; and if one was placed in an inverted position by any other hand, would immediately restore it to its proper attitude. By the assistance of prints pasted on cards, he was next taught the names of animals and birds, and a comprehensive system of natural history was judiciously unfolded to his view. He was encouraged to make himself complete master of one print, ere he was permitted to take another. Thus a basis was laid for habits of application, and the idle curiosity restrained, with which children are wont to wander from picture to picture. His parents, in showing him a landscape, or historical painting, accustomed him to regard every object, however minute, with an accurate eye, and so retentive was his memory, that what had been thoroughly impressed, he seldom forgot. There were few toys from which he derived satisfaction, but seemed to find in pictures and books with the explanations which they elicited, his principal delight. His careful treatment of books was remarkable, and a little circumstance which occurred when he was quite young, undoubtedly contributed to produce it. He had torn the paper cover of a small volume. His mother remarked upon it with a serious countenance, and to the members of the family as they entered, mentioned what had been done in a tone of sadness. Presently his lip quivered, and the tear glistened in his eye. The lesson had been sufficiently strong, and it was necessary to comfort him. Afterwards, expensive volumes were fearlessly submitted to him, and the most splendid English annuals sustained no injury from his repeated examinations.

Geography, as exhibited on maps, became a favorite study, and ere he had numbered his second birthday, I saw him, with surprise and admiration, point out upon an atlas, seas, rivers, lakes, and countries, without hesitation or error.

A short time after I found that he had made acquaintance with the rudiments of geometry, and was continually increasing his knowledge of printed words, which, with their definitions, and combinations in simple phrases, were rapidly initiating him into his native language. It may possibly be imagined that he was made a mere book-worm, or might have been naturally deficient in animal spirits. On the contrary, nothing was taught him by compulsion, and no child could be more full of happiness. His sports, his rambles in the garden and the demonstrations of infantine pleasure were sweet to him. His mother was his companion, his playmate, and his instructress. Deeming her child's mind of more value than any other feminine pursuit or enjoyment, she devoted her time to its cultivation; and to her perseverance and the concurrence of his father, in the intellectual system, devised for him, his uncommon attainments may be imputed, more than to any peculiar gift of nature. Still, I am not prepared to say, that there was not something originally extraordinary in his capacity; at least I have never seen his docility, application and retentive power equalled in the early stages of existence. There seemed no undue prominence of one department of intellect, to the injury of another. Perception, understanding, and memory, advanced together, and seemed equally healthful.

* * * * * *

It might possibly have been feared that the mind, by starting into such sudden expansion, would have left the heart at a distance; but the gems of gentleness and virtue kept pace with the growth of intellect. There was also preserved a fine and fortunate balance between the mind and body, for his physical education had been considered an important department of paternal care and responsibilty. His erect form and expanded chest, revealed the rudiments of a good constitution, while his fair brow, bright black eyes, and playful smile, bespoke that union of health, beauty and cheerfulness, which never failed of attracting attention. There was less of light and boisterous mirth about him, than is common to children of his age. His features expressed rather a mild and rational happiness, than any exuberance of joy. This might have arisen partly from the circumstance of his having no young companion to encourage wild or extravagant sports; but principally that the pleasures of thought were so continually resorted to, as to modify and elevate the countenance. His whole appearance was that of a healthful, happy, and beautiful infant, in the possession of a degree of learning and intelligence, to which infancy has usually no pretensions.

But it was forbidden us to witness the result of this interesting experiment upon mind; or to trace the full developement of a bud whose unfolding was so wonderful. An acute dysentery, which prevailed in the neighborhood, numbered him among its victims, and after a fortnight's painful languishing, he died on the 11th August, 1829, at the age of two years and five months.

I saw him after the breath had forsaken him. He was emaciated, but still lovely. Fresh roses and orange flowers were around his head and on his bosom, and a bud clasped in his snowy hand. He seemed like one who had suffered and fallen asleep, and there lingered a peaceful and patient spirit around his silent, wasted lip. His mother was seated by her dead son, pale, but resigned. She had never been separated from him since his birth, and she wished to continue near him till the grave should claim its own. The parents were strengthened as true Christians, to yield their only, their idolized one, to the will of his Father in heaven. And the anguish of their affliction was undoubtedly mitigated by the recollection that nothing in their power had been omitted to promote his improvement, and heighten his felicity; and that his dwelling was now to be where knowledge is no longer gained by slow and laborious effort; but where light is without cloud, and the pure soul freed from fetters of clay.

This sketch, which was commenced for the entertainment of youthful readers, seems to bear a moral for parents. Did they always estimate the extent of their influence over the infants entrusted to their care, and bestow the same zealous attention on their intellectual and moral culture which they lavish on their physical comfort, their importance in the scale of being would be sooner evident, and their capacity for wisdom and true happiness, earlier awakened and nourished. Especially, would *mothers*, to whose eye the fountains of the mind and heart are first unsealed, but enter the field of education while the dews of the morning are fresh, and amid their persevering toil look over to the God of harvest, might they not hope to rear flowers such as angels wear, and fruits that ripen in heaven's unwithering clime?

L. H. S.

Hartford, January, 1830.

GREENVILLE FEMALE ACADEMY,

HARRODSBURG, KY.

WILLIAM D. JONES,

HAS purchased, and is now fitting up, the Greenville Springs, and will open a Female Academy on the first Monday in May next. This establishment and its advantages are too well known to the public to need particular mention. The studies of the young ladies who may be committed to his care will be constantly conducted by himself. Having determined to engage in the instruction of Females, from a conviction of the extensive sphere of usefulness which it offers, he will use every effort to make his institution as permanent and as extensively useful as possible. His own interest, the usefulness and reputation of his school, he deems are sufficient pledges for his strict attention to his pupils. The following will be the course of studies:

First Class—Reading, Writing, Spelling (with definitions,) Mental Arithmetick, English Grammar with exercises, &c.

Second Class—Reading and Arithmetick continued; Geography, History, ancient and modern, Rhetorick, Logic and Compositions.

Third Class—Astronomy, Natural Philosophy, Moral and Intellectual Philosophy, Natural Theology, Evidences of Christianity and Compositions. Any of which may be omitted at the option of parents.

The year will be divided into two Sessions, of five months each; the summer session beginning on the first Monday in May, and ending the last of September; the winter session, beginning on the first Monday in November and ending the last of March.

TERMS.

Boarding, with washing, fuel, &c. including tuition, per session, $55 00
Tuition without boarding, 15 00
Payable quarterly in advance.

Accomplished teachers of Musick, Painting, &c. will be employed, and instruction in the several ornamental branches may be had at a small additional charge, and if the demand will warrant it, teachers of the French and other Modern, and the Ancient Languages, will be employed. Those who feel disposed to educate their daughters or wards at this institution, can, for further information, apply to WILLIAM D. JONES,
Harrodsburg, Kentucky.

Or refer to the professors of Centre College and the gentlemen of Danville and this place. Many other references might be added, but he supposes such information as may be desired, can be had from these.

December 18th, 1829.

TERMS OF THE

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